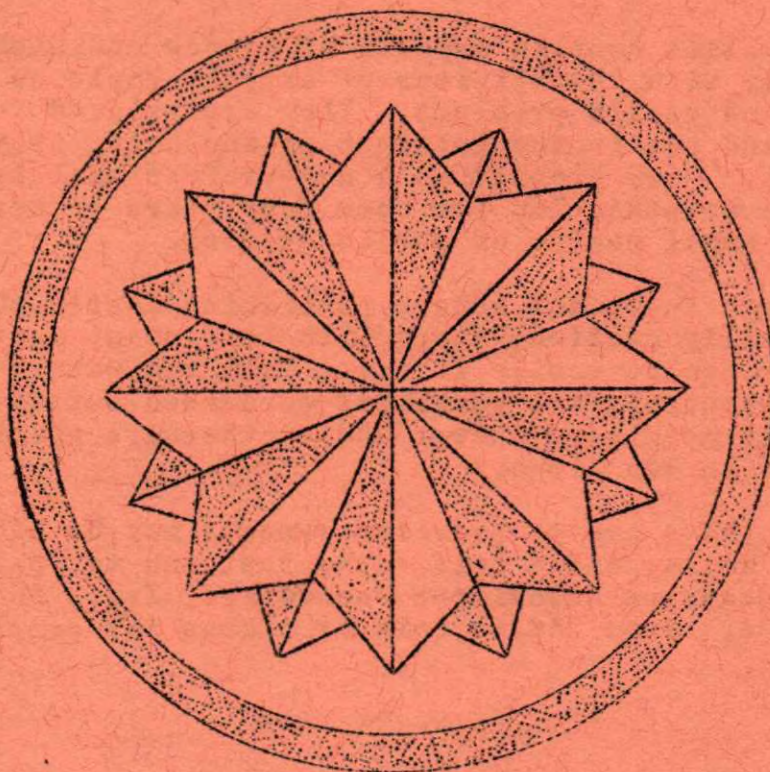


SEANCE MEMORANDA from the

Inner Circle

BSRA NO. 10-F, Part V of the 1949
Series of Seances, Previously Unpub-
lished, Sept. 1 thru Nov. 17, 1949.



through Mark Probert, medium

A Publication of:
Borderland Sciences Research Associates
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SEANCE MEMORANDA OF THE

INNER CIRCLE

BSRA NO. 10 - F: UNPUBLISHED SERIES, 1949. Part V.

INTRODUCTION TO PUBLISHED SEANCES
of 1950, by MEADE LAYNE, Director

"These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a non-professional trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

"To conserve space and reduce publishing costs, the names of the sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego."

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* * *

CONTROLS IN THE ORDER OF THEIR APPEARANCE

Yada di Shi'ite, Prof. Alfred Luntz, Lao Tse and Maharaja Natcha

SEANCE DATES

Sept. 1, 1949 through Nov. 17, 1949.

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TRANCE LECTURE OF SEPTEMBER 1, 1949

PRESENT: Mrs. Adelaide Miller, Mr. and Mrs. Edw. Rimmer, Mr. and Mrs. Ferdinand Runk, Rose Werany, Lewis Wagner, Robert Coe Gardner, Arthur Tavani, Harriet Foster, Irene Probert and others. Mark Probert, medium.

CONTROL, YADA MI SHI'ITE -- speaking first in his ancient YU language, then in English:

"Good evening, my friends -- I apologize for speaking in my own tongue for awhile; it is easier to gain control of the Boy's vocal cords if I do not have to consider language at first -- if my thought-patterns need not be changed for the moment. Now I shall soon be speaking good English."

Harriet Foster questioned Yada about certain YU words that he used.

"Au-kee (pronounced like the Spanish aqui) means yes; Ka-sa-ya - house; gui-ya-ta - to laugh. Now, have any of you questions you would like to ask?"

"How would you place Atlantis and Lemuria in our chronological time?" asked Robert Gardner.

"I would say possibly around 200,000 years ago they were, as you say, going full tilt."

"Did not Lemuria, or Mu, exist earlier than Atlantis?"

"No, they existed at the same time."

"Can you give us some specific instances in which they were more advanced than we?"

"They knew the principles of hardening copper, and the true method of embalming."

"What about transportation? Was not there a vehicle in Atlantis propelled by the mind?"

"Now, sir, I do not know about that. I do know that they had quite a full knowledge of levitation, not only for their own bodies, but of inanimate objects. It is said that one civilization is more advanced than another; now, I would not say so. Each civilization belongs strictly in its time. There is no comparison to be made."

"Did they not have trains and planes in Atlantis?"

"No, as far as I know, they did not. There has been no such rapid transportation such as yours in any former civilization."

"Did they use electricity in your time to cook with?" questioned Irene.

"Yes, to cook with and for many other things you do not use it for today. I would like to speak more of that sometime."

"Do you know anything of the fall of a planet out of our orbit?" asked Robert Gardner.

"Are you referring to the dividing of the planet into small parts?"

"No, I was referring to the time when Hierarchy fell into quarrelsome ways," replied Robert.

"No, sir, I do not know about that. Where did you get your information?"

"From a very high spiritual awareness."

"A high spiritual awareness -- hmh -- are there any of you here who could define spiritual awareness?"

"No, but I think there is some device -- a beam -- being used by the British Society for Psychical Research to make a contact with different planes of consciousness," replied Arthur Tavani.

"I bow to them if they are able to do that!"

"Are you in tune with the Infinite, or with high personalities?" asked a guest.

"Sir, I do not think it possible -- and I suppose I will be considered a very low fellow when I get through with this -- I do not think I or anyone else can be attuned to the Infinite until he is attuned to himself."

"Will you tell us why you were chosen to make these communications?" asked a guest.

"We, sir, were chosen to use this Boy to aid him in working off some of the Karma he acquired in a former life when he was in a position to teach these truths and failed to do so. Instead he taught anything but the truth, and he now must make up for that. You cannot bring harm and suffering to your fellowman and not have to pay for it sometime. You may go through an entire lifetime very comfortably though committing what society calls criminal acts; and when you pass on your friends and those who knew you will say, 'There was a man for the Devil.' When you come over on this side, do you think such a man will immediately suffer tortures? No -- he may go much time before he comes to the place where, by the eternal Law of Growth, he reaches the stage of awareness; then he suffers. Those who know much, suffer much if they have prostituted it. Many go on for a long period until they become bored. When one becomes bored, then he begins to learn. And troubles -- these are hurdles that will help you to grow if you work over them, if you do not allow others to carry you over them."

"Will you tell us more of this Law of Growth?" asked Robert.

"Man's principal purpose in existence is the acquiring of knowledge. Now -- suppose you acquire all the greatest knowledge there is to acquire, so that you become one of the Masters, so that you have attained the great Godhead -- is that the end? Do you think anyone can attain the great Godhead, the state of absolute knowledge?"

"Not within our chronological time," replied Robert.

"Most assuredly not. Man, in existing, must have a purpose for existing. And he cannot classify purpose with time. Time is different on all planes of consciousness; there is no such thing as what can be termed one time. It is said that when a man acquires what is termed Illumination, he suddenly, in that moment of Divine Light, sees the oneness of life. Now, friends, let us sit and reason: what oneness does he see? He sees only the oneness of himself, his own oneness. He sees life and all that pertains to life -- that is, his own reflections -- as being the Whole, the entire One. He does not see beyond that point; no one sees the oneness of another."

"Is there no expanding universe?" asked Edward Rimmer.

"No matter how far man reaches out (I speak of individual man) he shall only see what pertains to himself. Or, to put it in perhaps a clearer way, there is no existence for man apart from himself -- each one of your selves. Here, tonight, as you sit in this room, no matter how much you love another, you cannot take him but so far into your world. You always keep a little chamber apart, a secret chamber. That is your secret world."

"Consciously or unconsciously?" inquired Robert.

"Now, if I said consciously I would imply that there is unconsciousness. But we of the 'Inner Circle' do not admit that there is such a thing as unconsciousness; there are but different modes of the one consciousness. But the mind is constantly in motion, producing thoughts. And each one of these thoughts is at least a trifle shaded, so that each is a little different from the next. And each one keeps that little door locked, that little chamber that no one else may enter."

"Would you explain what you mean by 'chosen'?" asked Mrs. Rimmer.

"The expression is often used. I find it in your Bible: 'These are the chosen people,' 'God chose' this or that. Now, as all life works by two or more forces working together, we must assume that these forces are man's productions. And as man acts, he makes a chain of events. These links lead up to a condition that shall not be avoided. Man plots his course to what you may call his greatness or his downfall. So it is by this chain-building, produced first by thought and then by action, that each one of us is chosen to act for this or the other purpose, or chosen to commit this or that kind of deed. There is no what you would call 'God' apart from yourself that chose you and you and leaves out you. All things happen in a harmonious pattern. The reason man becomes upset and ill and unhappy is because he has fallen out of the harmony, the natural activity of life."

"Do you recall any of your experiences in your former incarnations?"

"I do; I remember several previous existences. But I wish not to speak of my own personal experiences in life. They are things that I would rather not mention. I have not come to discuss my personal existence, but to speak of a few things that may encourage you to look further for yourselves, to find out if what we of the 'Inner Circle' say is true."

"Is there life on Mars?" inquired Robert.

"Sir, when you say 'life' are you referring to man's life?"

"I should have said, what is the life, if any, on Mars?"

"There is a small amount of vegetation, and a small amount of water -- vaporous -- what you would call fog -- not human or animal life as you would think of them."

"Have you been there?" asked Robert.

"Now, I would not like to say whether I have or not, lest someone point a finger at me and say, 'There is a man who says he has been to Mars'."

"Are there other planets than those within our physical sight?"

"There are on what I would like to call the Etheric plane, the High and the Low -- there is a great deal of life, of many sorts of shape and form. Were you referring to the Lokas or the points in space and time where there are actual planets?"

"I referred to the latter."

"Friends, there are worlds within worlds; they are endless."

"Is not there a spiritual law that likes attract -- that you must be of a like nature to attract?" inquired Lewis Wagner.

"I will answer that by telling of the Boy's struggles for a living other than the mere breathing in and out. Anything that he turned to with a serious mind, one of us was impressed to help him."

"Who is impressing me to ask these questions?"

"A moment, please, while I find out if I may answer that. (Speaks aside in YU language -- evidently consulting with someone 'on the other side'.) Sir, there is a Chinese gentleman with you, but I am told I cannot tell you his name at the present time. They tell me that you have made several years' study in occult matters. Now, we do not like to mention the fact that an individual is being aided by this or that person, because the person may have been a well-known individual to you people of today."

"It might create jealousies?" asked a guest.

"Exactly. We made that rule for ourselves when we first began speaking through the Boy. My most honorable friend, Lao-Tse, kept his name secret for many months for that very reason -- because man is constantly being confused by the personality instead of listening to the teaching. It would be better to tell you, sir, that you, and all of you, can learn whatever you wish to learn without the help of a discarnate person. A discarnate person may be very helpful, as we try to be in talking through the Boy -- but remember, you too are a spirit being, and there is no reason why you cannot find in your self as much wisdom as from a discarnate person. If not, of what use is meditation? Man is constantly becoming confused by phenomena instead of what the phenomena stand for."

"How can we prevent skeptics from breaking up a seance?" asked a guest.

"Skepticism, sir, is a good thing; and if people wish to ask questions or make criticisms in these meetings, they are always welcome. You know, friends, we may not be able to help others by what we call open criticism. We may, however, help them a great deal by politely removing ourselves from their presence. Then they will stop and begin asking themselves, 'I wonder why my friend left?' Then someone may suggest that he did not like the environment; then he will begin to think. The ego is an extremely touchy thing. If you say 'Don't' you immediately start up a feeling of opposition. I think that is why God said, 'Don't touch!' He knew they would be moved then to do it."

"Will you tell us something about the ego, the spirit, the personality, this thing we call 'I'?" asked Adelaide Miller.

"I think I will ask you to let me go now. A change of controls is good for the Boy and our good friend, Professor Luntz, will be better able to answer your question." Control withdraws.

CONTROL: PROFESSOR LUNTZ: "Hello! No, it is not your American friend, Lingford; he has not been here lately -- that is true; he has that gadding quality."

"He used to come and tell us about the national and international situation; can you tell us about them?" requested Irene.

"The national and international situation? Rotten! In one word, rotten. Do you think I should become involved in politics -- to tell you which -ism is better; whether Russia is planning dire things; how much America should help Britain in her financial straits, etc. No, I think it is best to leave politics to the politicians."

"We want to know about those things because they greatly affect our life; we want to know what the chances are that the world community may come into being within the foreseeable future," said Harriet.

"You in this country have had the greatest chance to bring about just such a condition: brotherly love. A few of your ancestors fled from Europe in order to get what they called 'religious freedom'; and they saw that they got it by putting their fellows in stocks and locks."

"And later, locks, stocks and bonds!" remarked Robert.

"I see, sir, that you have a sense of humor that borders on the vaudeville. My friends, democracy -- this democracy of yours -- should be brotherly love -- nothing else. Now, if I wished to be merely pleasant, I would say, 'What a beautiful country you have, and what a fine government,' and so on. No, my friends, there is no government that is perfect. No matter how perfect it is on paper, you will find it will not work out perfectly. Because there are many different states of mind. Every four years you have a battle between the political parties, and after one has been defeated, it sits on the fence, offers no constructive help, but instead slings mud at the other."

"I must beg your pardon, sir, but I think the Truman administration has done some constructive things," remarked Robert.

"Assuredly so! But I said the party that was defeated offered no constructive help. Whichever party gets in does some constructive things -- more good than otherwise ... but there are so many different ideas, so that it would seem the best path to leave politics to the politicians. Is it not better to be a bootblack than a president? From my side, I can't see why you should be so stirred up. Now, have any of you questions to ask?"

"Can you tell me what exactly is this 'I', this ego that travels on and desires progress? What is the that in that which reincarnates?" asked Adelaide Miller.

"I should like to ask some of you what is this 'I' which the lady asks about? What is this ego, soul, spirit, divine spark -- (do I sound as if I were calling stations?) Friends, we are dealing with words; how can we express ourselves in words?"

"We get pictures from words that help us to understand."

"Now, we might argue as to whether we shall just sit in meditation or talk it out -- or mental telepathy."

"Can one be trained in mental telepathy?" inquired Harriet.

"Assuredly -- but I do not think you of the Western World will be willing to sit at least a half-hour a day to learn. All the great teachers taught one thing: man is born of love, man is good! And yet, all of these religions are failures because the people fail to understand what they were told. They confused the issues. They fell down on their faces and worshipped the entity. Conscious awareness of the individual -- I am using words again, remember -- is the most important thing imaginable. If you can attain the state of 'I AM I' and have no other consciousness than that 'I' -- for me to tell you that you can is useless, because even though you believe what I am saying in words, you will have no understanding of it. How can you understand the 'I'?"

"Only in flashes when you can still the mind," replied Robert.

"Yes -- and those flashes are you. But as to the 'I' -- this is the Godhead; it understands all there is to be understood, and you cannot get back of it. It manifests itself as an individual. Always it maintains an inner and an outer state of consciousness. If this were not so, normal thought could not be entered into and man could not exist. Would anyone like to take issue? The most difficult task that we people of the 'Inner Circle' have is to get an argument."

"How can a stream be as high as its source, or higher?" remarked Robert.

"It cannot be done. It is like a mass. It has no weight; it depends upon the surrounding substances -- the energies that go to make up the body -- but not en mass."

"Highness of the source being at par with the investigation; it seems to me there is a flaw there in your reasoning," said Robert.

"Let us step back and see, sir. Highness and lowness -- now, suppose there is before us here the bed of a stream, quite dry: is that stream in a state of highness or lowness?"

"Well, if it is an inverted river, like the Salinas, it is hard to determine."

"Yes, and that is the way with life -- it is hard to determine. Suppose the water was just up to the level of the land."

"The source must be higher," replied Robert.

"I am speaking of the stream in that part some distance from the source. It is going to reach high or low levels. Who can say which is higher or lower. I think that if you look over various happenings in your world you will find that occasionally the laws are broken. Any one of these laws of activity is subject to change at any time. We have said there is no such thing as a constant; that the constancy lies in the action of a thing. How, then, are we to govern the action of the personality by considering its source? It may have, in the course of its life-expressions, wandered far afield. At one point you may say, 'What kind of mother could the stream have had, it is so muddy?' Later on it may be beautifully clear -- but it is all one stream."

"I don't see how that could be unless it had been filtered at one point."

"Have none of you seen a stream muddy at one point, clear at another? It is the same with the mind of an individual: at certain times we find it pure, at others polluted. And there are many times when you have a state not completely of either. Now, I am not suggesting that you become polluted -- nor pure, for that matter. Friends, we ask that at all times you pursue life with purpose. Think! Some of the occult schools teach that man swiftly flies to heaven -- that you go gaily, leaving your body behind; and that these bodies or 'shells' (sounds like we are talking about nuts, eh?) float about in space for mediums to pick up. Do you think Nature would be so wasteful? I would like to plead for reasoning, but it is a little difficult to know what reasoning is."

"Do you know the place in the South Pacific where the tunas spawn? The scientists have never been able to find out," asked a lady guest.

"Well, you know, lady, if your scientists who spend days and hours and years in pursuing fish, and for whom it holds great interest, do not know, do you think that I, who care nothing as to whether the tuna spawn or not, would know? But I will try to find that out for you, and sometime in the future when I may have the pleasure of seeing your smiling face, I will endeavor to tell you. Now, I must bid you good-evening." Control withdraws.

CONTROL: LAO-TSE: "Good evening, friends; it is a warm evening."

"Lao-Tse, do you feel the heat?" asked Harriet.

"Yes, I do -- I feel warm when I am in this boy's body."

"Why does a cat not become interested when it looks into a mirror? Or a dog?" asked the lady guest.

"I would rather you stick to cats -- because the cat is not interested anyway."

"I know the answer."

"Then please give it Madam. It has been a long time since I have done puzzles."

"Because its sense of smell is not involved."

"Yes -- but the conditions may sometimes be different, and the cat may be much interested in its reflection in a pool. Nothing remains the same; only change is certain."

"Do you know Manley Palmer Hall?" asked Robert.

"Yes; I have enjoyed some of his pages through the boy's reading."

"He posits the theory that all animals are controlled by the one entity, and act according to pattern."

"You know, sir, we do not hold the theory of the group soul. Where does this group soul dwell -- a little spark over here somewhere?"

"Do higher forms of life reincarnate more quickly?" asked Robert.

"Not necessarily so. Where the animal is concerned, so much depends upon his environment. Now I think it is best that I go, so as not to tire the boy. Good evening." Control Withdraws.

A PRIVATE MEETING OF SEPTEMBER 4, 1949

PRESENT: Robert Coe Gardner and Harriet P. Foster. Mark Probert, medium.

CONTROL: LAO-TSE: (Explaining why there has seemed delay and difficulty in his 'taking over'). "The Boy has made certain arrangements with his mind, and we have to abide by them. He is used to sitting before a table, and when that arrangement made by his mind is broken, it is difficult to take over."

"Habit is a great power, is it not?" asked Harriet.

"It is indeed. If a drop of water continues to fall on a rock day after day, it will eventually make a hole in that rock."

"The habit of a thing can bring it into being, then?" inquired Robert.

"Yes -- because you are making ritual; and you will find that the habit externalizes this condition and brings it into being."

"We have been discussing plans for Mark's work. We think it is possible that something can be worked out, that perhaps my coming here was not an accident," said Robert.

"I agree with you, sir, that it can serve a purpose, and that there is no such thing as accident. Sometimes we fail to see a pattern because we live too close to the picture, but, truly, everything follows a pattern."

"I want to say that you should do to the best of your ability what you think the proper thing; but we of the 'Inner Circle' are so set in our ways in some respects -- we hope you will not lose patience with us -- but we have found that certain conditions are best. Perhaps later on we may change. It was last night, was it not, (time is difficult for me) that you were talking with the Boy about these possible plans?"

"Yes -- were you there when we were talking, so that you are familiar with what we were saying?"

"Yes, I was there. These are individual matters, but I want to set them forth, so you will better understand: The seeming waste of time of Yada di Shi'ite in speaking his own tongue is, in our opinion, a necessity, and we hope you will bear with it. It is necessary for him now; in course of time we will see that he changes that condition. You see, when I first came through the Boy I did the same thing -- I spoke my native tongue."

"Then why could you not do so when in the presence of the Chinese scholar in the seance lately?"

"You see, there are such things as thought-patterns, sir. It is easy to tell what another is going to do when you have learned to read his action-patterns. That is because his mind-patterns have not changed. If he could change his mind-patterns -- or thought-patterns-- then he could change his actions. Many criminals could go free much sooner if they could do this. Many people have distinctive walking pat-

terns, for instance -- they swing the arms in a certain way, perhaps, and hold the head in a distinctive way. The mind has set out a particular pattern. The same thing is true of a language pattern. One must take quite a bit of time to re-arrange his thought patterns. That is why some people find it difficult to learn a new language."

"Why did you change?" asked Robert.

"I first entered into his thought stream with my own language; then, finding that there was no need for it, I changed to his."

"Doctor -- or should I call you Professor, or what?"

"Lao-Tse is all right. Names and titles are not important. As you know, I did not give any name at first when I spoke through the Boy, because I know how easy it is to center one's thoughts on a personality instead of his teachings."

"You say you entered his thought stream -- could you get my thoughts if I thought them slowly and clearly?"

"Sometimes. One can often get mental communication, or telepathy, as you call it. But you will find that if you concentrate on a thought and hold it, it does not go. It is when the thought is fleeting that it goes, is transmitted."

"I have been told that I was Court Poet to Chin, who built the Great Wall of China; can you say whether that is true, and also if I have known you before?" inquired Robert.

"I do not know that I can, but perhaps if I get back into the world of thought and follow your mental pattern, by that I will be able to tell whether we have met before. You see, all man is in one way or another linked together; there is no one who does not know someone else from a former life. Getting back into the thought world will tell me whether we have had contact before."

"You would be reading the Akashic Records?"

"Yes, that is it."

"Getting back to the first subject -- we would appreciate any suggestions you have as to Mark's work," said Robert.

"First of all, these are some of the things the Boy needs: right eating; sufficient rest; right relaxation away from his work. Once these things are acquired, it will be much easier for him to set aside his other difficulties. But as long as he is working under strain his general condition will remain pretty much the same. You see, I know there is much talk about his smoking. I witnessed his flare-up a short time ago when you spoke of it. If you were a psychologist you would know it is just a nervous reaction."

"But to have good mediumship it is not necessary for him to remain in poor health, is it?"

"No, it is certainly not necessary. But to remove his smoking or other habits all at once -- that may have bad effects. You see, these are escape habits. There is so much pressure upon him that he does this to relieve it, and if you remove it too quickly, you will only bring on more tension."

"I know that -- but I have been suggesting putting a bit of orange peel in the mouth instead of a cigarette, something to take its place gradually."

"Yes, sir. That strikes at the physical side. But if you are not careful, you will have mental smoking instead of physical smoking, and that is extremely bad, because the mental smoking takes more energy from him than the other. If a habit is removed from the physical and not from the mental, you will have a great deal of trouble."

"Are there any more preliminaries you wish to discuss?" asked Robert.

"No, I think not."

"Then, to go into the real issue -- the crux of the matter is that I think I could be a fairly good agent and representative for the Boy. That would mean he would have to become more or less 'professional'; do you have something you would like to say in that connection?"

"We of the 'Inner Circle' have been discussing it among ourselves since your talk on the subject. Now, friend, there is no curse upon money; money is a necessity in your world of strife. It is a necessary evil, or an invitation to death through slavery. As you make your gods and bow down to them, they expect a certain amount of sacrifice, and we always pay. Now, money -- we, as you know, have been doing our best to supply the Boy and his wife with the necessary means for daily living, the necessities for each day as it came. Now, you cannot go beyond one day: if you have a roof, enough to eat, enough to wear, you cannot use more. You cannot eat more than a certain amount, live under more than one roof, wear more than one suit of clothes at a time -- if you go after more, you die the quicker.

"Now, I know you are a fast-thinking man, and you have also a great interest in these communications, and we of the 'Inner Circle' are grateful to you all who have the interests of the Boy at heart. And you are attempting to do work that seems to you necessary. If you set a price upon wisdom, my friend, wisdom will soon desert you.

"But, again, perhaps for his sake and for our sake, it would be possibly a better thing to stress that neither the Boy nor we of the 'Inner Circle' desire to commercialize this work. It would be a good idea to emphasize that as you advertise -- to say that we do not desire a stipulated sum to be placed upon the box of Love, of Understanding. We do not want that! But if you think the work is of value, and if you wish to help it along, a certain sum must be put up. In other words, you are working on two lines in your advertising, you are doing the two things at once: stating our viewpoint and making the necessity known."

"You mean that by stating a specific fee, we would make the audience aware of the necessity? It would put us on both sides of the situation at once."

"Yes. I would say, young man, that you yourself are holding in yourself a great amount of tension; do you realize that?"

"How do you mean?" questioned Robert.

"Well, for one thing you are laboring under great mental strain. It shows in your voice very clearly."

"Well, I think that is because I see so well the value of these things, and yet so many things stand in the way -- I feel frustrated."

"Yes, that would bring on a feeling of frustration. Now, will you try to remember this: when you speak, talk in a gentle, quiet, though firm voice, but without strain, as if you were saying, 'If you accept this, that is good; if not, that too is all right. Go with my blessing.'"

"Thanks for that very fine suggestion -- I will try to put it into effect; but there again, habit comes in."

"Anyway, we greatly appreciate your interest in the Boy, and we feel that your efforts will have great success, because we are back of you."

"One more thing I wish to say: because there is so much uncertainty about the meeting between myself and the gentleman in the northern city -- yes, Manley Palmer Hall -- an extremely intellectual man, one far progressed in occult knowledge..."

"Even though you feel he is wrong about the Group Soul?"

"Yes, surely. Always there is a weak link ... where there is a small hole it becomes a larger hole, and if one is not careful, it will become disastrous. Man must continue to strive for wisdom. Striving is the great thing in life; in fact, it is life."

"Then, up to this point you have said that we might try it on a more professional basis and explain the situation in our advertising?"

(Digression of about five minutes).

"Where is Mark, can you tell me, while he is in trance?"

"His mental body is still in connection with his physical body, but in a state of suspended awareness. I occupy -- that is, use his physical body, but it is not always easy and sometimes my motions are stiff. It is hard to use the hands sometimes, for instance."

"It is a matter of trying to get complete synopsis between you and the boy -- the muscular co-ordination?"

"Yes. You know, young man, you have considerable light along this way. Perhaps you had better make note of some of the things you say; they may be of value."

"Thank you. Do you see anyone with me who would like to mention their name?"

"Do you know someone of the name Chin? (pron. to rhyme with Jean) Also there is a lady beside you -- a quite tall lady, with brown hair and a pale face. She looks concerned and shakes her head. She wears her hair high up on her head and I would imagine she lived sometime around the first of the century."

"Will you ask the gentleman if he is the Chin I mentioned?" asked Robert.

(Silent interval). "I do not seem able to do so. I must tell you more of communication on the Astral Plane. You see, you think we continue to speak with the mouth on the astral plane. This is not so, except when one first comes over and does not realize that a mouth is not necessary. Soon the necessity begins to disappear. The same thing is true of seeing through the eyes, etc. After a time they realize none of the sense organs is necessary.

"Now, before I go -- we say go on and do what you think best, and we of the 'Inner Circle' will do our best to help. We do appreciate your interest. Now, I must go." Control withdraws.

TRANCE LECTURE OF SEPTEMBER 15, 1949

Present: Mrs. L. De Poole, Arthur Tavani, Oscar Warlop, R. E. Fitzgerald, Mrs. Bush, Harriet Foster, Irene Probert and other guests.

CONTROL: YADA DI SHI'ITE (first speaking in YU language, and then in English:)

"Good evening, friends. It seems that there is some great difficulty in comprehending of certain things that you are discussing. However, the lack of comprehension does not exist only on your plane, but on many planes. Now, friends, do not for a moment think that because you pass out of the physical-chemical body you are different. You are not different. You will carry with you all the thoughts, habits, mannerisms of your earth life. As you think, so you are. Do not ever forget that. You make your own heaven and your own hell.

"It has been taught by many occult schools that when a person passes over they are not to be called back; they must not be interfered with in their beautiful sleep. No -- man, to begin with, was born of love. Love is a tremendous force that attracts its like. It works in Nature, through all Nature. One chemical is attracted to another chemical by this force you call love. Can man, who is made up of all these particles you call atoms and molecules and protons and neutrons and all these fancy little names you give them -- must he be apart and separate from Nature? That cannot be. All life follows a natural, beautiful pattern. There is no such thing as the supernatural. You, by your thinking make it supernatural or natural; because you do not understand.

"Now, the same condition takes place on other planes also. We enter in and find many things we never dreamed of when we were on the earth plane. From the moment an entity comes into the physical-chemical world he is being conditioned to know certain things. One is taught in this way, and another in another way. However, each is told that what he is taught is the ultimate truth and no other is right. If man is to get together, if he is to stand in brotherly love, if he is going to work as Nature works, in harmony with life, then he must stop thinking that his ideas are the sole and the ultimate ideas.

"Now, the lady over here was asking how it is that I go back so far to the ancient YU civilization when I have had many other re-embodiments: let us ask ourselves what remembers, what comes back, and what does it come back to? Re-embodiment, my friends, is to be had on every plane of consciousness. Man travels from plane to plane, learning. It is not only on the physical plane that we return. What we fail to learn now, we go on and come back and learn. We can not escape that. Now -- this is the opinion of myself and of the 'Inner Circle': we have always believed, and taught the Boy I speak through to believe, that our belief or his is not the ultimate, is not the end. And there is always a chance that you will change your thoughts -- not necessarily through what we of the 'Inner Circle' say, but through going out and learning for yourself. Only so can you really learn. If you take somebody else's pattern you will be under bondage to him. Is it for this that the great God Force presented you with this great brain -- so that you could live off the thoughts of another? You can only know what is true by seeking it out and studying it for yourself. Then you may take a different path than we of the 'Inner Circle'.

"I am told your country stands for brotherhood. I believe the word 'democracy' means brotherly love; it must mean freedom of thought. Now, I have lived through

several earth lives, but every time one enters into a new physical-chemical body, of course they seem to be a different personality. They talk about the personality and the ego; they talk about the soul and the spirit -- now, let me ask you something: Do any of you know anything about the soul, the spirit, the ego, the psychic body? Do you know, or have you just been told? We of the 'Inner Circle' come not to confuse you -- but only to stir you into thinking. This is the spiritual era; man's steps now will be not of the physical body, but of the mind. So, know what you do; know what you are seeking as closely as you can."

"Is it possible that we are the creators of thought -- or merely like an induction coil that becomes through use more susceptible to higher and higher frequencies?" asked R. E. Fitzgerald.

"That sounds like an extremely interesting problem. Now, we consider (I must go in a rather roundabout manner to get at it) -- we believe that what you call space and time is really consciousness. With that idea, I suppose one could develop a pattern of thought along those lines. But, sir, the drawback there is that it seems to make sort-of robots of us. The person becomes, as you say, a kind-of waystation for another's thought."

"There seem to be so few of us really thinking."

"I agree with you, and it is on that account that I would say there may be truth in what you say. But only on that ground would I say it. No, the body is a manifestation of an impulse of the mind. You may ask 'What mind? Whose mind?' and perhaps some will answer, 'The Mind of God, of course.' Now, I want to ask you, all of you: God -- who is God? Before I give an answer, I would like to ask some of you also, because my humble opinion cannot hold water alone. I ask you -- who, what, where is this God?"

"He is omnipresent, everywhere," answered a guest.

"That being so, He cannot be any being. IT (capital 'IT') is still the Force that activates life, and through its all-knowing, man knows. Now, this you call force is in all things -- no matter how degraded and filthy, as you use that term -- no matter how glorious, this Force is in all -- otherwise they could not exist. Take for example your dreams -- all that you see in your dreams you have created through your mind in connection with your brain. The moment you come back into what you call wakefulness, that world ceases to exist. If everything in the world is your creation, the same stands for The God. So, you cannot turn aside from your fellowman at any time as being something different from you -- something lower or higher than you. If one man is the son of God, all men are the sons of God.

"There have been many great teachers that have come to Earth. These teachers have come to bring man back upon the path, the path of knowledge, of wisdom, of going towards God -- always and eternally towards God. But man can never attain God. Why? Because when you think of God as a being who sees all, hears all, feels all, etc., and also as a man, you are confusing yourself."

"You spoke of the path which teachers strive to bring people upon: it must be well-worn by now; will men be better able to travel it?" asked R. E. Fitzgerald.

"That depends upon your ability to comprehend it. The brain is a mass of nerve cells. The mind of the individual -- the impulses called the mind of the individual -- makes a contact through those nerves with the physical body, and it depends largely upon how capable the mind is of understanding its environment whether it finds itself -- understanding all things pertaining to itself, not to another. When a great soul attains Illumination, do you think he sees all? No; he sees all that pertains to himself alone, the path along which he must go."

"Are we absorbed finally into that from which we came?" asked a guest.

"My friend, man cannot ever attain what is called The Absolute, because the Absolute means only one thing: no-thing. Were a person to attain such a state, it would mean that he has gained nothing."

"What then is the goal for man?" asked a guest.

"Everything," answered another guest.

"Thank you, sir -- that is it: nothing and everything. And the goal means the stage where you can help your fellowman in his upward journey; that and that alone is the goal."

"Then service is the only goal?" asked a guest.

"Exactly."

"What is 'the Kingdom of Heaven' -- a state of consciousness?"

"Yes, that is it, lady, the Kingdom of Heaven is a state of consciousness, and I do not mean to belittle it when I say that. There is only consciousness. There is no such thing as sub or super -- there is only consciousness. So, when a man attains heaven, he attains it in consciousness -- there is no place other than consciousness."

"It would be a consciousness of perfect peace, wouldn't it?"

"Yes, and if you lived in a state of nothing but perpetual peace and happiness you would find it nothing but vegetating, not progressing. What is good and evil? That I would like to know. When a man commits a murder, in the eyes of the society in which he lives he is committing an evil. If another man saves someone's life, almost losing his own, or if he sacrifices his own life in teaching what he calls good -- how can we term them good or evil? They both expect to find happiness by doing what they did. How, you may ask, can a man commit murder and expect to find happiness? He must know that in the society in which he lives he will be punished; but do we do things because of what society teaches? No, the man who murders another is thinking, 'that is the way to attain my happiness -- by getting rid of this person who is blocking my path to happiness.' The same is true of the ways of nations. Your society has so badly slipped that it has failed to teach that there is no thing that can make anyone happy. They must find it in themselves."

"What effect does environment have?"

"That is right, lady -- environment. But we cannot always blame everything on environment. There are many who do things that are not the result of environment. We do not stop and think: I am doing this because society says it is good."

"Then you would say that whatever you do is motivated by the thought of what is good for yourself?"

"Yes -- but you cannot call it a selfish motive."

"Is it not time for another great Teacher to come to help us out?" asked R. E. Fitzgerald.

"I do think so, indeed -- but it does not behoove me to tell you anything of that with sureness; sureness for me, yes, but not for you. Because you have enough problems to solve without my adding to them. Now, I shall leave, if you will excuse me." Control Withdraws.

CONTROL: PROFESSOR LUNTZ: "Good evening, my friends; it is, as always, a pleasure to be here."

"Are you English? You sound more English than German," asked a guest.

"Yes -- I have been speaking English for so long that I hardly know anything more. I think you speak somewhat the same language, you Americans?"

"I see you have a sense of humor," remarked Mrs. Bush.

"Yes, why not? All life is really full of joy and there is no reason why we should not enjoy every minute of it. (Addressing R. E. Fitzgerald) Were you not at a previous meeting when you asked a question about light and prisms?"

"Yes, but you retired into the 'Inner Circle' without giving me an answer."

"If you will ask the question again, I will try to give a satisfactory answer."

"It was regarding the reversal of a known law: if you take a solid substance like gold and agitate the atoms by the application of heat, you change the physical substance from a solid to a liquid. By a further application of heat, you change the liquid to a gas. By a still further application of heat, you change the gas into a flame. Now, by passing the light of that flame through a prism, we get the spectrum of gold. So whenever we secure that spectrum we know that gold is burning; regardless of where that light originates -- that is, it may be in the laboratory, or it may be from the sun or some star, but we know that the original cause of that spectrum is the burning of gold. The question is, can we reverse this process, slowing the spectrum of gold into a gas, then a liquid and last, a solid? If this can be done, it would open the way for inter-stellar mining -- not only of gold, but of other very rare or perhaps elements now unknown to us."

"Well, sir, let me say, it cannot be done. The human body is composed of 98 elements, is it not? Did you ever put all these elements together, shake them up and make a man? No, you cannot, of course. It is the same with this. You cannot reverse the action. In the case of the chemicalization in the stars, it cannot be brought down to a solid. I feel that you still disagree with me. Now, sir, I know

that I personally have attained some very beautiful materializations, and I have watched and seen beings come from my world and enter into yours as solid beings in all appearances. But they cannot stay -- because they lack that one necessary thing: a consciousness that will cover the body completely, that will cause adhesions of matter so that they will last. You will find the same thing when you try to bring the stars down into your world."

"Isn't that a natural process?" inquired Arthur Tavani.

"Oh, certainly -- but you will reach a point, both in your efforts and in the individual who is trying to maintain himself in the physical-chemical world -- and that is a life catalyst ..."

"The body, does this explain the body?" asked a guest.

"The body, lady, so far as I have been able to discover in my quest, is only an extension of the mind that is used for your physical-chemical world. Then, there is a like body that is used in the different planes of consciousness, according to where your particular mind takes you. Mind needs this body; it uses a body in that state because it is convenient."

"In relation to what you have just said, then you are highly evolved and you are manifesting in a body not your own -- could you not continue to use that?"

"For a short time, but I could not stay. That is, I could not participate in all the life activities over a period of years."

"May I go back to my original question as to why the process of changing from solid to liquid to gas cannot be reversed?" asked R. E. Fitzgerald.

"In my limited opinion I do not like to say a flat yes or no. We may have a fact today, a proven fact -- but tomorrow it may be entirely different. There is no such thing as a concrete fact. There is only change. And what does man really understand, what does he comprehend? He understands, in the last analysis, only motion -- but he knows not what moves. I believe there will come a time, and I am not predicting, but merely stating my thoughts of the moment -- but I believe there will come a time when the physical body will become less solid than now. As man develops in spirit and soul, his body goes through equal change. There cannot be one move here without another there. Forces, energies -- all of these work together; no force or energy works alone."

"Is a pair of opposites necessary all through life?"

"Yes, because there is not much to be gained by putting two similar things together. There must be the constant change, interchange, between the two. And that change is not always observable, as when the proton and the neutron become one another automatically. So it is with man. Understanding -- that is the coming back and forth. 'Tolerance' is the word you use, but we think 'understanding', 'love', 'compassion', are much better words. Tolerance means, 'I will just bear with him, the silly ass, but I will leave him as soon as possible.' That is not love. Let us try to comprehend instead. Ask yourself, 'Would I do the same thing under the same circumstances as he has done?' Emotions of people are pretty much the same. Some-

one will say, 'I just can't bring myself to do that sort-of thing!' Another will say, 'I just love to do that!' Now, in the face of this, how can you ever think that your way is the right one? When you stop and think, friends, you know that you know so very little."

"Was there not a time when man was androgynous, and will he become so again?" inquired Harriet.

"I would like to say 'yes' or 'no' about these things, but I do not absolutely know whether he will return to that state. He was surely at one time of androgynous nature -- but he was also other things -- for instance, a giant in proportions. I do not really think Nature is apt to find that a satisfactory way of advancement. I believe that Nature does not revert, and that it will be a state of two minds tuned as one and without consciousness of a physical body. You may think it is not possible for anyone to have a physical body and not be conscious of it, but many of you do that now, especially when in good health. It is only when something happens to our physical body that we become conscious of it."

"Was there not once a great teacher who forgot everything he had learned and who said, 'I think, therefore I am'?" asked a guest.

"I think there was such a person, but the expression has been so often quoted and re-quoted that it has little meaning. 'I AM' -- how I AM? How does this I exist? Who is this I of me, or this I of any of you in the room? Who is this I that says 'I am going to do so and so'? You use it all the days of your life, and yet when someone stops you on the street and asks who you are, and you say 'I am Tom Smith', he doesn't know any more than before. You have to have those labels, of course; but it is an interesting metaphysical idea, and I am using it to show how little we know.

"Man builds great buildings and thinks, 'What a wonderful work!' He does not realize that it is only because of his own greatness that his buildings, his empires are great. You say God made you and set you on the earth -- for whose glory? If for God's then He is quite vain; He needs someone to bow down to Him, so He puts a little clay together and says, 'Man, bow down to me!' No, if God made man and made him in His image and likeness, it would have to be a spiritual, not a physical one. If He is God, He could not make anything less than Himself. Don't get down on your knees, friends! Stand up and thank God He made you great! But do not think I am belittling prayer. Prayer is very valuable; you will find much comfort in it. Commune with your own mind."

"Wasn't it the mass mind that made Hitler the power he was?" inquired a guest.

"Now, madam, let us step back a little and see what was actually happening there. This man, Hitler, to you and to many others was a very disagreeable character, to put it mildly -- but he stood not alone, as you know. He had, besides, what is known as hypnotic ability. The man was extremely clever and versed in 'black magic' (which is white magic used wrongly). For quite a while he had it all his way -- but though you may go against the Law of Growth it will eventually catch up with you."

"The swastika turned backward was a symbol of that," remarked Oscar Warlop.

"Yes, sir; do you know anything about magic?"

"No, sir -- I don't know anything about it and I don't believe in it."

"You don't, eh? You know, sir, I wish you would make a study of what is called magic -- both black and white."

"You mean that stuff about pulling rabbits out of hats and rope tricks?" said Oscar Warlop.

"No, sir; I speak of the magic -- the wisdom of life. (To secretary) Make a note to ask Mark to get some leads for this gentleman about magic."

"Do you know 'The Treatise on White Magic' by Alice Bailey?" asked Harriet.

"Yes, I am acquainted with it; it might be a good thing for the gentleman to read."

"Will you interpret the phrase, 'The Light that lighteth every man that cometh into the world'?" asked a guest.

"It is the light of wisdom, of comprehension, of understanding -- most beautiful. It is the light of Christ. It is so beautiful that it cannot be put into words -- a mental state, a great rapport with the inner life."

"Does it apply also to the savages -- those lower in the scale of knowledge?"

"Yes -- the light of wisdom can be attained by any who wish it. Christ said, 'Knock and it shall be opened unto you,' and this He said unto all. Now I shall ask you to excuse me. Good-night." Control withdraws.

TRANCE LECTURE OF SEPTEMBER 22, 1949

PRESENT: Mrs. L. De Poole, Edith Clark, Margaret Locke, R. E. Fitzgerald, Art Tavani, Lewis Wagner, Harriet Foster, Irene Probert and others. Mark Probert, Medium.

CONTROL: LAO-TSE (Upon being greeted by name before he announces himself): "You see how easily we are recognized in this world by a way of closing the eyes, by a twist of the eyebrow, or some other little personal habit. And yet there are others who do not recognize another under the best conditions, with the best 'proof'. So, what is proof? What is the proof of who you are? We have brought up this question often before. We have often been asked, 'Who are you?' How shall I answer who I am -- by the things that I did, or the things I am doing, or the things that I shall do? Was it only a body that you called Lao-Tse, Lao-Tzu, or whatever you wish to call me, the librarian? Were there not other librarians of at least equal intellect? Did they not also live a humble life? And in every physical respect could they not also be called Lao-Tse? If this is true, then Lao-Tse never lived."

"You mean as an individual?" asked Irene.

"Correct -- nor have any of you. How do you know who you are? On what grounds can you prove to me who you are? You will undoubtedly show me all your credentials and that will be supposed to prove to me who you are. But they will not; they are merely tags, labels. We carry them around and show them to others to prove who we are -- we must have a label or people will not like us. Who is this 'I' who says 'I am going to do so-and-so'; or 'I am going here or there'? No, there is no proof possible of who the 'I' is. So all you prove to me is your physical self as I am looking at you. And then I don't know; I take your words, I read your credentials, your tags ---. Maybe at one stage in your life you have had an attack of what you call amnesia, so you changed your name and your way of life. So while you may present your credentials, I still do not know who you are. Can any of you give me any concrete facts that do not change? If there are such, then all of my teachings, my beliefs (I do not like that word my; I would rather say the teachings -- truth belongs to no one.) If you can prove to me concrete facts, facts that do not change -- No, life is not at all as you see it, the way you look at it through your physical eyes. You are observing an outside illusion that exists only as you make it exist by your thinking. Its underlying cause, its true activity you cannot see, until you begin to see life in its true essence. Observation, friends, close observation, close study, will give you an entirely different picture of the scene -- such a picture as to make you realize that you are great beings -- great and immortal beyond your now fondest dreams.

"In the past you have been led this way and that way by your teachers, your teachers that do not want you to know the truth. Your own Christian Bible says, 'The truth shall make you free' -- but most people don't look for the truth; they go along like sheep and when something goes wrong and they find themselves miserable and unhappy, they do one of two things: they either accuse the God they have been taught to believe exists of neglecting them, or they say 'The Lord chasteneth His own.'"

"When you are capable of realizing that happiness lies within yourself -- it is a part of you -- then you will not pursue that will-o-the-wisp outside, nor think it is dependent on others. You say, 'If I only had the company of so-and-so' or 'If I

only had a lot of money' No -- you need only to look into yourself to know that you are happy, you are good, you are great, the greatest being in the world -- both the physical and the spiritual.

"Now, we do not come to destroy your pictures, your faith in what you believe. That is not our purpose. But you will believe what you wish to believe and nothing else. We do not ask that you believe whatever we say; we ask that you look for yourself. It is only when you find the answers yourself that the answers are true. Do you think you need a go-between -- you and your God? Do you think that you need build great temples so that this God can be honored and praised in them? Did not the Christian teacher, the Christ, drive the money-changers out of the temple? Did this Great Teacher build for himself a great temple where he could talk about God, his Father, while the children of God walked around in hunger and deprivation of all kinds? Is it not true that the greater a civilization becomes, the greater they build the outward temple. Is it to show that they have advanced? They have advanced physically, not spiritually. When you pray, say a prayer to your Self, and we mean your God-Self, your own High Self."

"Does this Self ever show itself? I had a vision of a great Being, a very ancient individual, who held up his hand in greeting; was it my High Self?" asked Mrs. de Poole.

"How shall I answer that? Suppose you paint a picture, a picture of a vision. Now, the picture is upon a flat surface. It is done with whatever medium you use -- we shall not say. To all appearances it looks like a living individual, if it is the work of a master painter. Now, can that picture contemplate itself? It is the same with the High Consciousness -- the High Consciousness cannot contemplate itself. Yet, it contemplates all things; therefore it must contemplate itself, because it is all things -- a paradox."

"What does a golden light and the spokes of a wheel mean?"

"That is a symbolic picture of life. It is the endless wheel of life, and the spokes are the endless paths that lead, symbolically, to the ultimate (so-called) Center, out of which all springs and all returns. If you had such a presentation, you were indeed fortunate. The figure at the center is the figure of life, of consciousness -- your consciousness."

"But it was a man."

"Consciousness is neither male nor female. Personality, or the self, or whatever you wish to call it, may return to re-embodiment in a male or a female body. An individual may depart as a man and return as a woman. The consciousness gets to understand all phases of existence. Did it not come up through all other forms, so why should it not come up as either male or female? We are so inclined to believe in form! Form is not necessary, except for the acquirement of certain knowledge. And therefore we take form according to the knowledge we need. And each form is necessary for the state of consciousness in which you happen to be at the time -- whether in what you call a low consciousness or any other, each body is built according to the need, the necessity; and that necessity is decided by the Self itself."

"Before reincarnation, or re-embodiment, is it determined?"

"Indeed it is; and that determination lies in the form of a desire. That is why, when you leave the physical body, there is no such thing as stepping aside from the desire body. Desire is not the low thing you think it; you must have it. But if you are to progress in harmonious channels, you must train the desire body so that you may guide it and it may not master you. The mastery of the desire body is what creates all of man's troubles. It is like a sensitive plate -- ready to pick up the slightest light that falls on it. If you do not know what is good for it, then you suffer. But remember, your good may not be your neighbor's good.

"In our eyes good-and-evil does not exist. Nature does not understand good and evil. It knows only action. Man says 'That is good' or 'That is bad -- I must stay away from it' But Nature does not.

"Man grows only through struggle, through irritation -- not through sleeping, but through wakefulness. And how does he attain and keep that wakefulness? By irritation. Down to the atom, all life is activated by irritation. The moment irritation stops, we cease to act, and so deteriorate."

"Do we not have this electric light due to the same principle?" asked Arthur Tavani.

"We do, indeed. There is no one force working anywhere alone in nature. There are always two forces working together. Some you may call harmonious, and some you may think to be out of harmony, but that is your observation. Be sure you are right for your own sake."

"You say that progress is caused by irritation -- who does the irritation come from?" asked a guest.

"This will take us into cause-and-effect, which would automatically take us into re-embodiment, karma, and countless other things. As I have just said, no force works alone. In order to say that there is a First Cause, we must also say that that First Cause must be an effect; because a cause is also an effect, is it not?"

"But there must be a medium?" questioned Arthur.

"It depends, sir, upon what you term a medium. Nothing happens by chance -- through all consciousness, nothing happens by chance. Man attaches chance to it by his own ability to think or not to think. If I strike my hand, so, upon the table (it is my hand now, please!); now, wherein lies the first cause of this sound -- my hand striking the table, the table striking my hand, the molecular action in the ether due to two seeming substances coming together? And where is the first cause? Now, if you say that came about through my striking the table, what started my hand into motion? And who is myself, and what started myself into motion? And who inspired me to stroke the table? No, I do not think it is possible with our present state of being, of awareness to be able to comprehend what is called the First Cause. You may call it mind, you may call it consciousness, you may call it physical action of one sort or another ---."

"Wouldn't 'God' be good enough to call it?" asked Arthur.

"That, sir, is another tag, the same way as 'mind' is, the same way as 'consciousness' -- but what is the thing-in-itself - the ding-an-sich, as my friend Meade Layne calls it?"

"An extension of itself?" answered Arthur.

"You and I will never know what it is; all that man understands -- and that dimly so -- is motion."

"But man is constantly creating, in one realm or another," said Mrs. de Poole.

"Creating and that which was created -- Does mind come out of matter, or matter out of mind? You had better think before you answer."

"Matter is the malleable part; mind can work upon it," replied Mrs. de Poole.

"That, lady, is the closest man has come to it. That also is my opinion -- that matter came out of mind, matter is mind substance, and is also activated and put into motion by the force called mind."

"Mind is a form of energy?"

"It is a form of energy -- yes; but let us ask ourselves, what is energy? If it is matter, if it is substance -- is it different? Is the term energy different from substance? If so, how?"

"It is the real life force," answered a guest.

"That is it. So, you see, we do not come to tell you something you do not know; we come in hopes of stimulating you, awakening you to life, which is of utmost importance."

"In coming back into reincarnation, is that determined by the self, or is there a law that determines it?" inquired Mrs. de Poole.

"It is a matter of choice by the individual. I know that it is thought by some that it is outside the jurisdiction of the individual to say when he shall return. He is -- or some are, desirous of leaving it up to a God-force apart from themselves. But, truly, it is not good to think that way. It is the self that desires to stay for a short or a long time. Now, some of your schools of thought teach that when you depart this physical life that you also shed another body on the astral plane -- and this life spark goes on until the Great Mind says, 'Come, come, out of your sleep! Let us get back to earth!'"

(A guest asked a question concerning 'astral shells').

"No -- these that are called 'shells' are thought forms produced by those still living in physical life and those in the astral life."

"What of suicides -- are there special penalties for them on the other side?" asked R. E. Fitzgerald.

"That depends, sir, upon the state of mind in which they left the physical life."

"What do you mean by those in the astral life?" inquired Arthur.

"Those who have died."

"I didn't know they really died," remarked Arthur.

"No, sir, they do not. It is only your term. But to go back to the question of self-destruction: no, friends, I know you have been led to believe that because one who does not properly understand life and its endless activities and has what you call committed suicide, that this one will go through a very great deal of suffering. Please let me assure you that this is not necessarily true -- that if a person has within himself found a reason, a reasonable purpose; if he has found that physical life is too much for him -- would you like to have him go on suffering physical hell in preference to what you call astral hell, or after-death hell?"

"But what is he going to take with him?" asked Arthur.

"He will take all of his problems with him, the very things that made him commit suicide. He will not solve them right away. But because he has gone over by his own hand does not make him a bit worse off or better off than anyone else."

"Will he not become easily earthbound?" inquired Lewis Wagner.

"Of course it is not the act of suicide that has caused him to be earthbound, but his desire to have something take place that he cannot force to take place. So, because he cannot, he resents this, and he cannot stand the pressure of this thing that seems more powerful than himself. Suicide is a psychological escape; it is an escape mechanism."

"But is there not a determined length of the life-span?" asked Mrs. de Poole.

"No, because that one, before he came into physical life, has already determined the period of time for his expression on the physical plane, just as on other planes. And that determination is again caused by desire."

"That's what I mean: by going before his time, is there not a penalty for that?"

"His penalty comes from having the same problems to meet as in the physical life; because one who commits suicide does not know the laws of life and passing over to the other side does not change that."

"Do we not all more or less determine our earth life span?" inquired a guest.

"You do. Now, a little while ago I said, 'Everything happens in a harmonious state.' I do not care what seems to cause the end of the physical existence, it is not accidental. There is no accident; you have brought that condition on. As you act, there is a reaction. You cannot escape this. And by this action and reaction you find the end or beginning of your life."

"When people want to commit suicide, is it previous actions that kick back on them, etc?" asked Mrs. de Poole.

"Those are the links in the chain that lead to what you sometimes call your doom, but which is not doom; I do not like that word 'doom' -- it is not a good word. But remember, you are morally responsible for every one of your acts, and do not think you can put your follies, your misdeeds on the shoulders of anyone else -- least of all a great Master. You cannot do it."

"Isn't it the failure of the orthodox church that puts it on that?" asked Arthur.

"I will not say the failure; it is the attitude of the orthodox church. Now, I must go. I do wish the blessings of the High Self upon you all." Control withdraws.

CONTROL: PROFESSOR LUNTZ: "Good evening. As always, I am glad to be here. Now, let's get up a good argument, shall we?"

"I was just going to make a suggestion: I think everyone would like to know more about your activities in the spirit world; is there a correspondence?" asked Arthur.

"Indeed, yes, sir -- in some cases, a duplicate."

"How did you look upon those on the astral plane when you were here?" asked Irene.

"Oh, when I was there, being a minister of the Gospel, I looked upon them as something heinous, devilish, outside the laws of nature. You know, the person who comes as what you call an apparition, who goes out through the wall apparently, you think is not going out according to Hoyle -- but that person is really going 'according to Hoyle' -- because he is opening and closing a psychic door. He is used to coming in and going out through doors, so he still does it, though in a different dimension. He is not existing in space-time, any more than you."

"Is it the exception or the rule that we live a dual life?" asked Lewis Wagner.

"Sir, the consciousness called the individual is working on many planes at one and the same time -- time being not what you on the physical-chemical plane think it is. Time, sir, is conscious awareness -- a state of mind -- a modification of mind. So, when a person passes over into what we call the astral planes, if he goes over with the belief that he is not dead, he is not dead, and he will not let himself be dead. In other words, he will continue to go through all the actions -- going to business, to church, etc. -- as he did on earth."

"Suppose John Jones's widow remarries -- what happens when he goes home as usual?" asked R. E. Fitzgerald.

"Sir, that is a dangerous question -- but it is not a peculiar question, as some here seem to think. There are known cases where a man and woman who have married have their marriage broken up by the attitude of the husband or wife who has passed over. It has quite often happened."

"Would one have to be psychic to know that?"

"No, sir; because we all are psychic, but the difference is a question of sensitivity. The life of a true sensitive is not an entirely pleasant one, by any means. The sensitive often suffers the pains of others. I know what this boy goes through. As I said, I was a minister when in the physical plane and I would have said this sort-of thing was sorcery, witchcraft."

"Is anything being done to correct that belief in the churches?" asked Arthur.

"In due time, sir, everything is corrected. In course of time these things will become well-known and boring, and then people will turn their attention to something else."

"Did you of the 'Inner Circle' let Carrie Nation come through that night to help her to realize that she was on your side, and not still on this side, as she seemed convinced?" asked Irene.

"If she was convinced, she convinced herself. We cannot convince anyone."

"Doesn't it help to awaken people to their true state?" inquired Mrs. de Poole.

"Yes, indeed. That is what we are trying to do through this boy -- to awaken you, not to teach you."

"You said the other night that you would try to bring through a little manifestation of 'white magic'," said R. E. Fitzgerald.

"I believe it was a week or so ago that I spoke of this modern-day Napoleon you called Hitler -- of his using magic -- and a young man here said he 'did not believe in any such thing as magic' -- but magic -- white magic -- is merely using the forces of life to help yourself and others."

"Why does the Bible teach that the shedding of Christ's blood would save humanity?" asked a guest.

"Sir, this is a very touchy subject, and we of the 'Inner Circle' do not want to upset anyone's beliefs. We only hope that what we have to say will seem a bit more intelligent to you. We hope that it will, though you may ask what is intelligence?

"Sir, with all the earnestness of my heart, I once taught that doctrine. Why? Because I myself was so taught and believed it. Now, by much study, I believe differently. What is meant by 'the blood of Jesus Christ'? In what way would anyone be helped by the shedding of the blood of Jesus Christ? I speak now, sir, of the man Jesus, the Great Consciousness, the Christ. He was a great, great Master of life. Only through centuries of conscious awareness of life could the man Jesus have been able to take on the consciousness of the Christ. He who was far greater than anything that is taught from your pulpits -- do you think He would want the sympathy of the ignorant, the stupid, the crass -- that they should stand by and sympathize? No, sir, Jesus, the Christ, did not die in that manner. It was not a physical death as the Bible puts it. That is put for those who do not look deeper. Those who do look deeper know that this was a great rite, a great initiation in realizing what life is. All the great Teachers have gone through this initiation: Krishna, Brahma, Buddha, etc. And what is it? It is the complete setting aside of the physical-chemical body; it is the complete renouncing of the physical world; it is going on to the Great God-head.

"Now, friends, I do not like to voice my opinion or the opinion of the 'Inner Circle' and say, 'This that I am telling you is the ultimate truth.' We ask only that you seek life deeper than the surface shows to you, deeper than the orthodox churches show to you. Do you think I am wrong, sir? I have the greatest admiration for all teachers, from any race of men -- and all races have had great avatars -- great teachers who came to awaken man to his own great self. They have all gone through this ritual of crucifixion."

"Then, will you please explain 'Without the shedding of blood, there is no remission of sin'," asked a guest.

"Sir, there are other things in the Bible that have caused great confusion. The doctrine of the Virgin Birth, for instance. This has brought about for centuries the degradation of the female sex; it has upheld virginity and cried down sex; it has made for the domination of man over woman."

"Did the crucifixion of the Masters mean that they would not return to physical living?" asked a guest.

"We feel, sir, that none of the Masters will return to physical life; they will return, and have returned, many, many times in the spiritual."

"I believe that the Bible states that Jesus 'gave up the ghost', the Holy Ghost, the Christ Consciousness. There is nothing said of his dying on the cross," remarked R. E. Fitzgerald.

"Yes, sir, and this Christ Consciousness then goes out -- and if, in one of his initiations, he fails to make contact with this Christ Consciousness, then he dies what you would call a natural death."

"Would you say Jesus and God are one?" asked Arthur.

"Yes, sir, as you and God are one -- Now, I will ask you to excuse me." Control withdraws.

TRANCE LECTURE OF SEPTEMBER 23, 1949

PRESENT: Mr. and Mrs. T. J. Johnston, Katharine Kent, Mildred Slingerland, David Dagmar, Harriet Foster, Irene Probert and others. Mark Probert, Medium.

CONTROL: YADA DI SHI'ITE (speaking at first in the Yu language, as usual, and explaining certain words: Ya - Spirit; Na - wind; Ka - God, or Divine Force, Love Force -- then, speaking in English):

"Good evening, my friends, I am extremely happy to be with you all this evening, and make my bow to you. May the great force of love attend you and all that come in contact with you, and may It also attend us here tonight.

"When man works in harmony with KA, the great Love Force, or what in your English and Christian teachings is called the great God Force, then man does well, then man is happy. Then all things come to him that belong to him. Now, let me ask you, my friends, what belongs to you? Whenever it is said that a thing belongs to you, why is it that it belongs to you? Because you have attracted that thing to you by your thoughts and therefore as you act, you think; and as you think, you act. There you have what is called Cause-and-Effect. Illness or misfortune of one kind or another may come just as readily as good fortune, and also belongs to you. You have asked for it by your thinking and by your actions. The Ka, or God, never tells you to have it; you chose it yourself, you desired it and so it came to you. You talk about what you call accidents; there are no accidents -- all happens according to law. Your thinking has brought about your action, and your action has brought about whatever happened to you.

"Now, in regard to us of the 'Inner Circle' and this instrument, this boy -- we wish to say that we have come into his life so that we may use him to speak to you. Why do we wish to speak to you? Just to hear ourselves talk? Are all these sensitives and what you call mediums, doorways, or whatever -- are these all to be used to hear our praise, to let you know what a great spirit world is awaiting you and how happy we all are over here? Do you desire to call back friends and relatives just to find out what you shall do today or tomorrow? That, my friends, has been going on for too many years. That is what we of the 'Inner Circle' call prostituting the energies of life. You are calling back beings who once lived in the physical-chemical world for no real purpose. Now we have come to tell you that man does not change when he comes over here on our side. He is not a bit abler than he was before he came over here, nor less so. He, or she, has in no way changed. We are what we are and were. We get what we get because we demand it by desire. We live by desire.

"There are, we know, some schools of thought that have said that when a person leaves the physical-chemical world he will shed yet another body and go on into a great and peaceful state of heavenly bliss. Then they teach that this body that is left on the astral, which they call a 'shell', is contacted by sensitives or mediums, and that this shell is just as it claims to be, a shell -- nothing in it. That, my dear friends, we come to say is wrong; it is not true. Man does not shed another body when he goes into the astral planes. Let us stop and think a minute. The physical body, like all bodies that a man has, is an extension of his mind. This body, the physical-chemical, belongs in this world. It must go back whence it came. But after that there is no more shedding of bodies.

"Man is a great being. He is born of love, and not of sin or in sin. This last is the teaching of the Jewish people, which is all right for them if they like to follow it. You do not think for a moment, I hope, that you can tell another what to believe, what is good for them to think. We of the 'Inner Circle' do not try to do that. We do not ask you, nor in any way expect you to believe without question that what we say is right. That you must decide for yourselves, you must learn for yourselves, not from us, but by living.

"There is much written about the source of man, from whence he came and where he is going and why he is here. Man always was; there is no time when man was not -- only he has lived in a different state of mind, in what we call the subjective world. But he has externalized his consciousness to what he calls the three-dimensional, physical-chemical world. And why? Because man is a creator. Man is always creating. He cannot stop creating. You use the term 'subconscious' and 'subconscious activity' -- but what is a subconsciousness? In our opinion, there is no such thing. There is neither subconscious or super-conscious; there is only consciousness, conscious awareness. And as you train yourself to control your physical emotions, to quiet your stormy self, then you will begin to learn the greatness of life. For then you will be desirous of knowing what meditation really is; and it is through meditation that you will learn from whence you came and what your connections with life really are. Before this, you cannot really know; you can only think you know from what you have heard -- just as you think perhaps that you know from what you are now hearing. But, my friends, what we are saying may be pure and simple lies -- you do not know. There is only one way you can know: Go and look for yourselves, experience life, dig and get behind everything that pertains to life. You will find this quest of life the greatest thing that you can imagine.

"For too long the people have listened to their priestcraft. This, my friends, is the hour of awakening! In the year of 1945 started the new spiritual era. The years from then on are the years when man will be making great spiritual strides. The physical will not stand still, because if one part goes, the other must. But these great spiritual strides will mean the awakening of the cells of the brain, so that the mind can operate better through it. Man is slowly beginning to understand that mind controls all. Your physical scientists are failing to answer the most important of questions. Your medical science is slowly coming to the conclusion that drugs applied to the physical body for an illness is not the answer. Drugs may for the time being cure you of certain ailments, but eventually these drugs will bring on ailments far worse than those they cured. For many years you have been suffering with the dread diseases of cancer, tuberculosis, and many others. Do you not think it possible that the mind is the cause of all these diseases? Do you not think that the mind, which your present-day scientists, I believe, have found causes stomach ulcers, high and low blood pressure, and all manner of other things, also causes cancer and tuberculosis? What is a disease germ of and in itself? It is, like all else, a chemical thing, a chemical compound brought into activity by certain forms of activity of the mind. The desire body can be a body of death or a great body of life. It is as you wish it to be. If there is anyone who objects to what I have said, I hope he will speak out."

"You spoke of our not leaving any other than the physical-chemical body -- will you tell us of the return to that body?" asked a guest.

"When what you call the entity starts once again to return to the physical plane, why is this? Why does it wish to return? It is desire, is it not? This desire grows

as time goes on. The desire grows and grows upon the astral plane, and when that desire becomes strong enough it causes a shrinkage of the astral body until it goes down into a very brilliant spark, which is the soul atom, the soul-seed. This is necessary when he is ready to return to the physical plane, as it furnishes the force or energy for this transition. When the entity desires to go into a higher plane, he uses this energy of desire to project himself upward or into that higher rate of vibration.

"It has been thought that you must take a child and teach it in a very simple way to begin with. Do you know that if you take into training a young child and teach it advanced things that it can learn them just as readily as it can the kindergarten things? Why? Because a child is a child in body only; in reality he is ageless. He already knows. All that is needed is to awaken him to that knowledge. The same is true of the so-called higher self. Now, of course, we are using words, and words are a detriment, but they are all that man has at the present time to use. In the beginning, before externalizing himself in this world of yours, he used what you call telepathy, what we call mental communication; but we must use what we have at hand.

"High, low, middle; high class, low class; white man, yellow man, red man, black man; devil-man, God-man -- in other words, friends, the human race seems to be desirous of building walls for themselves to climb over. Let me tell you this: there is in reality none of these things. Consciousness is all there is. You must know this -- you must come to know it. Try to attain what you call a high state of consciousness; it is brought about by a shifting of your state of awareness. High? What may be high to you may not be so to others. You have today an odd but intelligent phrase -- 'How high is up?' How low is down? And that takes us on to place. Place is where? These things we must stop thinking about as anything but our own state of consciousness, our particular, individual state of consciousness. It has nothing to do with your neighbor. You make your beauty or your ugliness; you make your pleasure or your sorrow. Now, how do you avoid sorrow? And, also, friends, if we are to avoid sorrow, we must also avoid joy. What I mean by that is that we must attain a state of detachment where we will not be affected. If you do not wish to suffer, then acquire detachment, the great art of detachment.

"You may think that it is good to be exceedingly happy: what is it to be exceedingly happy? It means a reaction upon the body that can be just as harmful as excessive sorrow. Have you not heard of people passing out of the physical body in a state of excessive happiness? Detachment -- and by that I do not mean coldness. If you lack compassion for your fellowman, you become inhuman; you do not then understand life. Love, compassion, detachment -- through these you will live a very beautiful life and undoubtedly a longer one.

"You think it is the food that you put in your system that may kill you. You think certain drugs may also kill you. You kill yourselves by your mental attitude toward the thing that you are doing. Once you learn mastery -- and it is not difficult to learn -- there is nothing mysterious about it: you live a more peaceful life, a more healthy life. Most of your teachings have taught man to be afraid. He is afraid to look at himself in a detached manner. He thinks, 'Oh, I have done something wrong', and he develops a guilt complex and shivers at what he sees within himself, thinking no other could be like that. Friends, look into yourselves, know yourselves, and be not afraid of whatever you see there. You have done nothing but what you desired to do. It has passed, and why relive it? If you think that what you have done in the past is out of harmony with life, do not do it again. But forget it. Do not say you can't forget it; you can if you want to."

(A guest asked a question regarding memory).

"You ask about the memory factor -- is this memory something that lives in the mind and stays in one little place there? Is it not something that exists in what may be called the Akashic Records? This recalling -- how is it done? Every time a thought takes place there are acid changes in the cells of the brain. This is the reaching out of the physical mind to what we shall call the Self -- and I do not say the High Self, although we must use that term. It is in the High Self, or Soul, that memory is found. It is not in an unconscious or subconscious state. It is right there in consciousness. You change the direction of thought and find it. Sleep is not an unconscious state. It is a very conscious state, but in a different kind or mode of consciousness of the one state. If you have over here an object -- you do not know it is here because your attention or awareness is fastened over here. Now, you have not gone down into a lower state of consciousness -- which sub means; you have shifted your state of awareness from this to that. It is the same with dreaming; it is the same with being under the influence of drugs -- a shift in awareness, a change in the vibration of awareness. And while you may have the shift from one to another, you may have both at the same time -- but that is not a good state to get into. The cells of the brain cannot be held in a rapid state of changing, so you get a momentary amnesia -- and that is not good."

"Would you say sleep is an anaesthetic state of the body?" inquired a guest.

"Yes, I would. You go to a person in a state of sleep and begin talking to him; he will learn that which you desire him to learn. If there were not a sort-of consciousness that extended an ear in your direction to hear, then the one in the dream world would not be able to hear you."

(Irene asked about the medium's state of consciousness).

"In this moment he is in a state of being quite aware of what is going on, but he does not bring back the memory. He says he does not hear -- he does hear, but he does not bring it back. You do not always bring back the memory of your dream. Why? Because you do not wish to. It is the desire, or lack of it, which controls that."

"It seems to me that I very much wish to bring back the memory, but I seldom do," remarked Harriet Foster.

"Oh, you think you do wish it? There is a peculiar state in which one finds oneself which says, 'I do not wish to know this or that,' though outwardly one may say 'I would like to know.' There is a blockage, a psychological blockage, which says clearly to you, 'You shall not know, you shall not remember.' Of course, you can climb over this wall, there is a way. We use it with this boy, but not always successfully."

"Can you give us a hint as to how to climb over?"

"Without knowing all of your training, your childhood, your background, I think not. I will say this -- that you can say 'I wish to go to a certain point of consciousness and be there at a certain time.' You do that in your physical world. You say, 'I will awaken at a certain time,' and you do. You set your mind instead of the clock. You can go to all states of consciousness the same way. This I knows what it

knows, and that is all you can say about it. I cannot tell you why you awaken, for the simple reason that I cannot tell what makes you think as you think. Now, I will ask you to excuse me, I go." Control withdraws.

CONTROL: LAO-TSE: "Good evening, friends. There are many happy faces here this evening and I do hope we are met, not to argue with one another, but to debate in friendly fashion, not to contend, but to discuss. Because we all know so very little. We live in a vast world, and in each state of consciousness we have so little time. We say we study facts -- what is a fact? Do any of you know a concrete fact that cannot be disputed? A fact everlasting, without change? If so, then you have reason for a very heated argument, for I would like very much to know a concrete fact. Today your thinking minds may say, 'Thus and so is a fact we have discovered that such and such is the case.' How intelligent! How clever! Then we glory in this fact; at last we have wisdom! But, you know, the law of change has a way of suddenly disappointing us. That which is a proven fact today suddenly fades and becomes no more. Some time ago a scientist claimed that he had discovered what holds matter together. Have they done anything with that? Has it become useful to the world yet? If they have discovered what holds matter together, will they not soon be trying to discover what holds the stuff together that holds matter together?

"Man is always trying to prove that matter came out of matter, and that life came out of matter, instead of matter out of life. How is it that chemicals happen to work together so smoothly, so beautifully, one attracting the other and building form and shape? Because it is Mind working on matter. Mind is the life catalyst. There is nothing to be found in matter but more matter. No matter what state of consciousness you go into, you will still find matter. A little while ago my honorable friend, Yada di Shi'ite, was speaking of dreams -- do you not find matter in dreams? Do you not eat, drink, walk, talk in your beautiful world of dreams? Do you not have time and space in dreams? Why? Because all these are in Mind. This around you that you walk around in is consciousness, exactly the same as in your dream world.

"Gravity -- a nice word: Gravity is a force of Mind -- a beautiful force that works according to a law -- but that does not mean that the law cannot change. If there were such a God as your present-day churches teach him, he certainly would become extremely bored with set laws. TAO is change, but It does not change. It is that which changes without Itself changing. Strange -- a paradox! But that is the way we see it.

"Do you wish for contentment and peace? Then do not become too wise, because you will have coming to your door those who are looking for wisdom, and if your wisdom is too bright for them to stand, it will blind them, and they will turn and attack you for it. No one likes to be told what to do. Why not leave man to do as he naturally would do? When people become aware of being governed they become rebellious. Govern with a light hand, so that those who are being governed are not aware of it.

"It is said that you may go to any part of the world to learn; you may go to great wise men, to oracles and fortune-tellers, to those who can communicate with us on this side of life. Do you think they or we can tell you anything you do not know? We cannot. All we can do is the same as your next-door neighbor may be able to do: give you a good suggestion; not advice, suggestion. And there we leave it. To tell you what to do is to insult your way of thinking. Too long man has searched for someone to tell him what to do. A leader? A leader thinks in his way and will make you

think in his way -- and if you want to be a sheep, why, then follow a leader. But you have just as good a mind as any other person; it depends upon your ability to use it.

"Today you worry over this and that and the other thing. These worries bring on illnesses and they do not answer your questions. At any time you wish to solve your problems you can do so -- but worry does not solve it. The flower does not worry about growing -- it just grows. The trouble with man is that he is trying to grow. Did you ever watch a stream flowing? Does it try to flow? No, it just flows. If it comes up against an obstacle, it just goes another way. It takes the path of least resistance. It is more intelligent than humans in that respect, because it acts according to the laws of nature. Physical man tries to force the condition. He is like the spawning salmon: he is going to get over the barrier, no matter what! It is the urge -- the urge to do. It is good to do -- but do not be a salmon."

"Can you give us any information on the various states of consciousness?" asked Mildred Slingerland.

"First I will speak of something else, but it follows in with what you are asking. I have been asked by a number of people why I have not reincarnated. I shall say only this, that if you desire to re-embody, you can; and if you find within yourself no particular reason or desire to return, you need not. You pave the way by your desire, by what you find necessary for your growth. Whether on your physical plane or on mine, or on any plane of consciousness, you are the maker and the master.

"Man, in dealing with states of consciousness, must try to understand what he is talking about, and for the largest part, while in the physical-chemical body, the majority of people understand only their physical state, and they chalk up everything to their physical-chemical body. But there are states of consciousness you can become aware of outside of the physical world. You can in the quiet of your own room, practise the art of projecting the mind into an inanimate object until your consciousness is lost, as far as your knowing yourself as the physical-chemical body. You become that in which you have placed your consciousness, you have all the sensations of that in which you have placed it -- let us say a chair, a glass, or any object. You have what I shall call chair-consciousness, glass-consciousness, etc.

"For this consciousness does not belong specifically to the form you now have; it can be placed in any and everything. Once it was said here that a person sometimes goes completely unconscious, in which state they have no consciousness whatsoever except blackness. Therefore they are conscious of blackness. And what is blackness? Shall we say, in your terms, the absence of light? And what is light, then? The absence of blackness? Then what overcomes the other? When light enters into darkness, is darkness overcoming the light, or is light overcoming the darkness? And how can that be? It cannot be. It is only an awareness of something that seems to be happening outside yourself, and on any plane or any state of consciousness it always seems to be an outward activity. Do any of you know of any state into which you may enter where you do not find such to be the case? It is always the illusion of something outside of self, whatever state of consciousness you enter; and it is on these grounds that the self cannot contemplate the self, the absolute cannot contemplate the absolute."

"Would you say that each man is a law unto himself?" asked Mildred.

"Yes, indeed. Every great Teacher has come to tell man that he is a great, great being, and that he is on the road to a state of consciousness that is beautiful beyond words, but that he must work for it."

"But you said the flowers grow without working," said Harriet.

"You know, there are some who go fishing and who make great effort and come out with a minnow; there are others who sit on the bank and go to sleep, and wake up to find a large fish on the line!"

"We have just heard that the Russians also have an atom bomb -- have you anything to say about that?" asked David Dagmar.

"Well, I know you are eager to know whether you should go over and let the bomb down on your enemy, or wait until your enemy lets it down on you. I think I will let someone else speak to you on that subject. A dilemma, isn't it? But one nice thing about it is that, whoever sets it off, many will be meeting each other in a happier place. Now I go; good night." Control withdraws.

CONTROL: PROFESSOR LUNTZ: "Good evening! You know I suspect that I have been let in for something here. It is a moot question, and I am in some manner expected to give an answer to it. I mean the problem of the atomic bomb and your unhappy neighbor, Russia. Peace on Earth and goodwill to man ... Boom! That is Christianity, eh? You know, every 25th of December I come back, and I hear 'Peace on Earth, good will to man' in all parts of the Earth; and I see the tears in the eyes of people over this good feeling; and I see the Christmas trees and hear the carol-singing. And then when it is over, your men are rushing into uniforms and shooting each other. Then when the war is over you have the mess to clean up; and when you have cleaned up the mess, you have nothing to look forward to, apparently, but another war.

"It was thought, after this last war, that all the uncommon common people would get together. I believe you fought shoulder to shoulder with the Russians. The common man, the common Russian had and has no more animosity to you than you to him. It is the leaders of nations that cause the trouble. Why? Because they are determined to have domination over the people. When the first man found out that he need not go out with a club and get food, but that he could wait until another man did that for him, and then go out and hit him over the head and take the food - that was the beginning of war.

"A club -- and an atom-bomb! One will not destroy you any quicker than the other; it is only that the atom bomb destroys more. Now, if people start dropping these bombs on one another, let me tell you that nobody will gain one thing -- not one thing! For you will so destroy the surface of the earth that it will be useless for hundreds of years. And that is only a small part of it. The letting loose of atomic energy is very likely to crack open the etheric shell of the Earth -- and if that is not enough, I don't know what is, for it will let in upon you such storms as you cannot imagine!"

"Has it already caused weather abnormalities?" asked Harriet.

"Yes, it has. The bomb has caused a rent, a tear in the ionized atmosphere around the Earth."

"Is the future enough formed so that you can tell us of it?" inquired Katharine Kent.

"Friends, there is little I can tell you of that. In order to tell with any accuracy what will happen, I would have to know the thoughts of every man on the Earth, now and in the future. I do wish to say that no matter how terrible the cataclysm, life will still persist on earth. No matter if for a time it is hindered, life will find a way to come through. Man has survived these great cataclysms many times in the past."

"Will not the Ethereans help us to prevent such a catastrophe?" asked Irene.

"That is what we have been informed, but I do not like to state it; I do not know."

"What is the general effect -- balancing, or otherwise -- of the Russian atomic bomb?" inquired David.

"The Russian scientists, as well as the English and your own, know that to let loose such a thing would be senseless."

"But do the scientists have the say?"

"It is, of course, true to some extent that they do not -- but Russia's scientists have sense enough to know that there would be nothing left of anything."

"But as to general world affairs -- your country has a great opportunity, for it is from your country that the light is now coming."

"Will not that light disperse the darkness?" asked Katharine Kent.

"Yes, it will. The light that is coming from your country can control. That is why it is so necessary for each one of you to live in harmony with the others; because, should a chaotic condition come, your ability to keep control, to know how to act, will steady those who are plunged into a condition of terror and wild confusion."

"You spoke not long ago about the power of sound and its use as a weapon," remarked Irene.

"It is a superior weapon, as we said, because it will not destroy the land, but it will stun the people, paralyze them, so that they can be put into slavery. It is a terrific weapon. Used strongly, it can cause rupture of the blood vessels, and insanity. Used light, it can cause amnesia."

"What progress has been made in developing this as a weapon?" asked Katharine.

"I think, dear lady, I should rather have you look into that for yourself. If we make statements, it might not only bring trouble for us, but for the 'boy' as well."

"Would it not be better if we concentrated on the opposite of fear and distress," asked Mrs. Johnston.

"Yes, my dear lady, you are perfectly right. Do you think it was your guns and planes and bombs that brought about the defeat of your enemy? No, it was fear. That is something to think about, for so many of your fellowmen go around in a constant state of fear."

"Do you care to comment on the story of the filming of the 'flying discs'? We have heard that a movie is to be made of them, which is a very hush-hush affair, probably under the Government. I am wondering if the picture will show it as we think it is, or a distorted version?" inquired David.

"It is quite likely that they will do the latter, but I will have to go and take a better look at it."

"I meant that I wonder too if the B.S.R.A. and Meade Layne should not get the credit; and the 'Inner Circle', since it was through them the information came?"

"Sir, a wise man said, 'Take the cash and let the credit go!' Do you not think that is good sense? But, seriously, I think I had better go and look into the matter carefully, and I assure you I will give you more information when I have done that."

"Friends, let us meet together and have other meetings like this. We of the 'Inner Circle' hope that through your co-operation we can spread this work, if it seems worthy. But if the worth of this work does not prove itself, then it will not go on, and should not go on. A thing that is good is in harmony with life, and if we and our teachings are out of harmony with life, then the work will fall apart of itself. So, whether you give us credit or not makes little difference. The work will prove itself. Now, God be with you all! Good evening." Control withdraws.

TRANCE LECTURE OF NOVEMBER 17, 1949

PRESENT: Mr. and Mrs. F. C. Runk, Katharine Kent, Mr. and Mrs. E. Rimmer, Elizabeth Boddy, Emil Medin, Robert Fitzgerald, Harriet P. Foster, Irene Probert and others. Mark Probert, Medium.

CONTROL: IAO-TSE: "Good evening, my friends. As always it is a privilege to come here. But I miss my friend, Dr. Layne; where is he?"

"We expected him here tonight, but something must have come up to detain him," replied Harriet.

"There is no doubt much unfinished business. Of course, my friends, much of the sense of 'unfinished business' is caused by your having to work for a living, your striving to meet the financial needs imposed by your monetary system. Whatever man takes to himself he becomes a slave thereof. So it is best to take little or nothing to yourself; not only for your peace of mind when on the earth plane, but for those who are waiting to get what you have when you pass on. Possessions! Like the wind shall all fade away. You will find that life is a vanity if you put your desires into material things. Your Christian Bible says, 'Seek ye first the kingdom of heaven, and all these things shall be added unto you.' What is this 'kingdom of heaven'? It is the knowledge, the understanding of life.

"But you get for yourself material possessions, you pile them up until they become naught but a burden to you. That is what is called worshipping other gods before the God. Whatever you put your attention upon, that becomes your life. The only moral there is to strive for less material gain and more spiritual gain. You start out to get material things thinking to yourself, 'I want only a little.' Then before you know it, you find that little has become a big desire. You want more and more until you lose yourself in your desires. This, in turn, causes your physical ailments, because you have to strive, you have to fight, you have to put forward all your energies not only to get it, but to hold on to it later. And the greater the competition, the greater the strain; and the greater the strain, the shorter the life. We of the 'Inner Circle' have always tried to teach: Give, for in giving you cannot lose. There is abundance for everyone, if everyone would only learn that a thing is only good for its momentary use! Now I will listen to you."

"What are these spiritual things we must seek after?" asked E. Rimmer.

"You must seek after wisdom -- the understanding of the natural laws of life, of prayer, of the forces in your body that you can stir into action."

"How does one stir up these forces, and how control them?" asked Robert Fitzgerald.

"By a mental process, by the saying of mantrams and making passes with the hands, as well as the concentrated force of the mind."

"Yada di Shi'ite gave us last week the AH-KA mantram -- is that one that you use?"

"I find that it is not necessary for me to use that mantram, nor is it necessary for me to use any spoken mantram, but it will be so for you."

"Then you would advise that we use the AH-KA?" asked Robert.

"I think it would be very good, and I also would advise that you use the Kahuna teachings in that direction. You need not say 'Aumakua'; you can say 'Oh, High Self of me!' But chant or intone it. All that this intoning does is stir up the mind. It is a psychological thing. By the use of mantrams, by the use of the passes, you are calling the High Self to become completely aware of your needs, the same as when you say your Christian prayer, 'Our Father which art in heaven,' intoning it -- 'Our Fa---ther, which are in hea---ven', for that is what you are doing, bringing the High Self into close proximity with the physical self, the physical needs."

"You spoke of the competition we have in this world -- is it possible to escape that?" inquired Elizabeth Boddy.

"The only way you can avoid that is to cease to want material possessions -- and that, of course, means giving up your present homes, comforts, etc., and repairing to the wilderness. Are you willing to do that? There was once a man who had all that one could want on earth: a beautiful wife and a child, palaces, servants, riches of every sort. One day when in the palace grounds, he began to think (that is when man becomes more than a human being -- when he starts to think). This man began to ponder: 'Why am I here? Only to enjoy the physical pleasures -- eating, drinking, and all the rest of it, and then be gone? No, this cannot be!' Then he went and bade farewell to his wife and to all of those things which mean most to us on earth. He severed all attachments and went out to learn all that he could learn about life."

"The Gautama Buddha?" inquired Harriet.

"Yes, the Great Buddha. Now, these things do not come easily, my friends; it requires that you be willing to set aside your own will and let the will of 'The Father' be done, as your Bible says it. But suppose you cannot do this; you keep on striving to acquire more and more of material gains. Where your striving, your interest is, there is where your energy is. Therefore when you have worn yourself out with this striving and have acquired all the ills that come of this striving, which breeds illnesses because it breeds discontent -- at the end of the road you go on to what you call death of the physical body. And after you pass over, you find yourself still seeking the same things!

"I am not speaking idle words, my friends; these are facts. Now, I do not tell you to give up your homes and go out into the wilderness. I only point the way to become more aware of the meaning of these things. Now, we have in this room where you sit a scene in consciousness. It seems like a scene in time, but it is not; it is a scene in consciousness. And this scene, like all else, will pass away. And there will be new scenes, as there were many others in the past. And there will be others coming, each with its set beliefs. But remember, the time will come when the scene will change. And the same is true of suffering. If you feel you can do nothing about your suffering, remember, it too will pass away."

"Are we not told that whatever we hold dearest shall be taken away?" asked Robert.

"Yes, that is true of your material things -- and when you pass into the next plane of consciousness, if you have not learned to love the beauty of the spirit of things, then it will break your heart. For it is only the spirit of things that will matter to you then."

"May I ask who you are?" asked Emil Medin.

"Lao-Tse I am called; there are other tags -- 'Old Boy', they also called me. Why? Because they said I spent many years in my mother before being born. Ha-ha! A nice story; a fable. It is like the story of the virgin birth of the Christ. It is a story invented by those who would put a stigma on sex. Purity of mind, wisdom -- that is it, that is the true virginity. The body is not an infamous thing; it is a production of the mind. It is the individual production of each mind. And it changes, because as the mind changes, the body will change. Nature, nature is not to be scorned; nature is to be understood."

"What is your definition of nature?" asked a guest.

"Maybe I should invent some new words, because those you have are not at all adequate. It is (for the want of better terminology) the natural functions of the mind. It produces all that there is; a form of motion that produces endless forms of motion. It is the inner forming a continued expansion or outer. You have seen how when you drop a stone in still water, the constant ripples go out. That is life activity. All things start from a center and expand -- and the original center is mind. You can take the nut of an oak tree -- as you look upon it, does the outside appearance of the nut tell you anything? But yet if you understand the inner workings of the nut, you will find not only one tree in it, but an endless forest in that one nut. If you cut open a cocoon, do you find in it a butterfly? No, you do not find anything in it that looks as though it were going to be a butterfly; there is only a little fluid. But out of that seeming nothing there will come a most beautiful something.

"Now, there are others waiting to come and speak, so I will go now. I leave my blessings with you." Control withdraws.

CONTROL: MAHARAJAH NOTCHA: "Good evening; I am glad to be here, even though when entering into your physical world again I must suffer as you do from the heat. I believe you had a famous humorist who died in a plane crash, who said, 'Each one of us should have a bit of our own weather to carry around with us, so everybody could be happy.' This also you will find in your earthly living and all that you do; each person carries around a bit of his own religion, his own science. How else could it be? That is why we of the 'Inner Circle' have always said that no Teacher came to the earth to save people en masse, but merely to awaken further those who are already on the threshold.

"Now, we have said that we would talk on special subjects, that we would talk at the present time on the subject of magic. The question is at the moment: What do you understand of life now without these hidden teachings? How, if given them, would you use these hidden teachings?"

"I believe we would hesitate to pass them on to those not prepared, because we would be responsible," replied Robert.

"That is true. That is why there are secret orders, and the members take an oath to keep the teachings to themselves.

"You will find, in the use of mantrams, you think of what you want, and you repeat out loud what you want after you have called upon whatever you wish to call upon,

which in reality is your High Self anyway. You may talk about gods and devils and what not, but remember, these gods and devils are of your own making. If you doubt this, you should go sometime and watch a devil-worshipping circle, and you should also go and watch the god-worshippers produce their gods of plenty, of rain and storm. These can be, with a circle that understands it, so produced that they can be seen in a three-dimensional way. And how is this done? By chanting. It stirs the cells of the brain to produce a change in the chemical condition or activity of the body which will, in turn, produce the projection of the substance you call ectoplasm and this takes three-dimensional form.

"And whether good or evil, remember, you have sway over it, not it over you. Have you ever seen a person with the 'D.T.'s' from alcohol? One suffering from what your doctors call 'illusions', hallucinations? They say it is brought about by a constant agitation of the nerve-system."

"What do you say it is?" asked Robert.

"Certainly it is brought about by an agitation of the nerve-system -- but that is also your psychic door. And sometimes it takes long for one who has opened this door to close it to these forms of horror -- for there are forms of horror as well as of great beauty."

"Are you able by prayer and fasting, when you open this psychic door, to return?"

"Yes, sir, and you also have someone waiting when you open this door by proper prayer, fasting, mantras, etc. So each of you who come to the door through proper thinking has a guide to help you through the maze; there is never a time when you are alone."

"How can we find out who is our guide?" asked a guest.

"You can find out in two ways: if you are fortunate enough to run into a medium, or sensitive, who is truly one and who works in that direction to aid those who are desirous of knowing who their guides are. But there is a more satisfactory way if you know how -- and that is through the law of meditation. If you know how to meditate, you will be told directly who your guide is, and you may be able to see him, or her. We cannot leave the ladies out, eh? The esoteric reason for that is that in the scheme of things the female holds a high place. But man has unfortunately translated, or mistranslated, not only these esoteric teachings, but the teachings of your Christian church so that woman is anything but a high being. They have attempted -- and successfully for many years -- to put woman in a very degrading position. That is one of the reasons why man shall not progress very far until he understands the equality between himself and his female counterpart. It is useless and stupid to suppose that one is better than the other; or that one can work without the other. Throughout all life you will find that there is a positive and a negative force at work, from the atom to all that you see -- no one force works alone. You will find that when two people are truly mated, and if they go into the study of the occult laws of life, they can create for themselves a world of beauty. We of the 'Inner Circle' do not believe that one man or one woman should cut themselves off from the world in order to acquire knowledge of the inner workings of life. That sort-of teachings will have to come to an end. They are the teachings of practically all religions and, unknown to themselves, they have cut off the principal source of knowledge of life."

"But Lao-Tse spoke of the Buddha and his renunciation of all this!"

"Yes, but that was a story to teach the necessity for detachment."

"Was it not an actual happening?"

"Oh yes, it was an actual happening -- but it was told only to illustrate detachment."

"I did not understand what you were saying about our creating gods, etc. Will you explain?" requested Elizabeth.

"There are worlds within worlds, and these worlds are merely states of consciousness. But when you set out to produce something, that production is of your own mind. But is this a belittling of what is done? Of the method used? Are we belittling it because of that method? No! In the physical world you are using the tools that you have to use. When you call upon a God, you are setting into motion the molecular action that the mind produces, you are putting the mind to forming substance."

"When you go to a materializing medium, those are not our own productions, are they?"

"But because they are in a different state of consciousness, a different vibration, they cannot be seen, and often cannot be heard. So, for all practical purposes they might as well not be there. If you are one of those capable of producing this substance from your body called ectoplasm, you may be able to see it and you will find it looks like steam. The discarnate person takes this substance and places it over his stresses. This is not as though you were putting a batch of dough over yourself with your hands, but it is done with the mind. The mind attracts this ectoplasm and it forms much as a child is formed in its mother's body."

"Is healing a kind of magic?" asked Robert Fitzgerald.

"Yes, it is."

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